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སྐྱེལ་བའི་གསོལ་འདེབས་འཆི་མེད་ཆོ་དང་
ཡེ་ཤེས་གྲུབ་པའི་དབྱངས་སྟོན།

**The Sweet Sound of the Accomplishment of
Immortality and Wakefulness: A Prayer
Invoking the Heart Pledges of the Guru
Cintāmaṇicakra**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

*bla ma yid bzbin 'khor lo'i thugs dam gnad nas skul ba'i gsol 'debs 'chi med tshe dang ye shes grub pa'i dbyangs
snyan*

B549

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Khyentse Vision Project: Translating the Works of
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TRANSLATOR’S INTRODUCTION

The female deity Tārā, literally, “She Who Liberates,” manifests in an array of different forms. While Green Tārā is renowned for her ability to swiftly accomplish activities, White Tārā is associated primarily with longevity and healing. *The Sweet Sound of the Accomplishment of Immortality and Wakefulness* is a prayer to Cintāmaṇicakra, Wish-Fulfilling Wheel, a form of White Tārā associated with the attainment of long life and immortality, who, together with Amitāyus and Uṣṇīṣavijayā, comprises part of the trio of long-life deities. She is renowned for the six spheres, or pavilions, of light that surround her body. In this prayer, these six spheres are called upon as Jamyang Khyentse Wangpo beseeches Tārā to enact specific activities associated with these different colored lights.

This prayer comes from the collection of longevity practices found in the ninth volume of Khyentse Wangpo’s Collected Writings (Kabum). It is also included in the first volume of The Compendium of Sādhana (Drubtab Kuntu) in a collection of texts on the practice of White Tārā, Cintāmaṇicakra. These texts include sādhana, lineage supplications, rituals, and empowerment manuals, many of which were written by Khyentse Wangpo.

འཆི་མེད་ཆོ་དང་ཡེ་ཤེས་གྲུབ་པའི་དབྱངས་སྒྲཏ།

The Sweet Sound of the Accomplishment of Immortality and Wakefulness

Namo guru cintācakrāya!

You are the mother of all buddhas and their heirs.
The thought of you bestows supreme longevity and wakefulness.
Exalted Mother Guru, embodiment of all sources of refuge,
As we call to you from the depths of our hearts, embrace us with compassion!

Exalted Lady, I pray, align all the conditions for me
Henceforth and in all my lives to attain the supreme freedoms and riches,
To faithfully follow an authentic spiritual guide,
And to increase every excellence found in existence and in peace!

Exalted Lady, while grounded in awareness of impermanence and the lower realms'
sufferings,
Lead me, I pray, to the metropolis of the higher realms
Up the stairs of the six recollections, the observance of karmic causality,
And the concentrations of the meditative absorptions and formless states!

Exalted Lady, the source of suffering in saṃsāra's three realms is karma and afflictions,
And the origin is ended by the three trainings. [35]
By properly following this path, in the palace of liberation,
Grant me, I pray, the relief of happiness and peace!

Exalted Lady, most especially, may I know all beings to be my mothers and recall their kindness,

And, to repay such kindness, through the peerless bodhisattva conduct
Of loving kindness, compassion, and equalizing and exchanging self for others,
Help me, I pray, to display the excellent path to omniscience!

Exalted Lady, at that time, aid me so that my being may be ripened
By pure empowerments and authorizations, so that my sacred pledges and vows may be upheld,

All hindrances to my training in the profound meaning subside,
And all conducive conditions and good things be multiplied!

Exalted Lady, make the Guru and Three Jewels adorn my crown,
Make aspiring and engaged bodhicitta dawn in my heart,
And, by swiftly completing the two stores of merit and wisdom,
Make my being purified!

Exalted Lady, help me, through the practice of the four branches of approach and accomplishment,

To perfect the concentration that envisions my body
As Noble Cintāmaṇicakra's wisdom form,
And thereby accomplish meditative absorption!

Exalted Lady, through the power of invoking you with profound recitation,
Manifest in full as the Lord of the Family,¹ the deathless guardian,
And with your blazing wheel, the color of moon crystal,
Grant me, I pray, protection from all adversities!

Exalted Lady, I entreat you with the light of your bright white nectar,
Vanquish the darkness of decline and destitution in the three planes, [36]
And with garlands of gleaming gold light,
Enrich everything excellent in existence and in peace!

Exalted Lady, with your sharp hook of ruby lotus light,
Bring all things, both animate and inanimate, under control,
And with your lasso of sapphire light,
Capture all wicked beings and bind them tight!

Exalted Lady, strike me with your pristine emerald light,
So that, at that very moment, I attain the supreme and common siddhis!
And with your web of maroon light rays,
I beseech you, make these siddhis stable and strong!

Exalted Lady, with the nectar of compassion flowing from the Lord of the Family,
Help restore my longevity, merit, abundance, and youth,
And with the rejuvenating nectar from the wheel in my heart,
Help me to attain immortality!

Exalted Lady, in short, bless appearances, sounds, and awareness
As the secrets of your wisdom body, speech, and mind,
And through the mundane and supramundane siddhis,
Help me, I pray, to accomplish the two goals!

Exalted Lady, pacify all decline in the world and in beings,
Make the stewards of the teachings live long and the teachings flourish in exposition
and practice,
And let all beings enjoy the higher realms with the abundance of the Golden Age!
I beseech you! Make the light of auspiciousness shine!

Jamyang Khyentse Wangpo, follower of Śākyamuni, composed [37] this Prayer Invoking the Heart Pledges of the Exalted Lady Cintāmaṇicakra in connection with the stages of the path of the uncommon profound instructions. On the abundantly auspicious first day of the Female Water Ox year (1853) known as Pramādi (“Careless”),² Jamyang Legshe Gyatso, a great pandit of the five sciences, also acted as the scribe. May this virtue be a cause for all beings to enjoy the banquet of the attainment of immortality.

NOTES

1. The Lord of the Family here refers to the Lord of the Lotus Family, Amitābha.
2. “Careless” (*bag med*) is the name given to the Female Water Ox year in the fifth sexagenary cycle of the Tibetan calendar.

GLOSSARY

authorization

རྗེས་གནང་། • *rjes gnang* • anujñā

A Vajrayāna ritual granting the disciple permission to engage in a specific tantric practice, such as the visualization and mantra recitation for a particular deity.

body

སྐུ • *sku*

The physical form, or body, of an awakened being.

Cintāmaṇicakra

ཡིད་བཞིན་འཁོར་ལོ། • *yiḍ bzhin 'khor lo* • cintāmaṇicakra

“Wish-Fulfilling Wheel,” a form of White Tārā.

concentration

ཏིང་ངེ་འཛིན། • *ting nge 'dzin* • samādhi

Also known as “meditative concentration.” In a general sense, concentration can describe a number of different meditative states. While in a more restricted sense, and when understood as a mental state, concentration is defined as the one-pointedness of the mind, the ability to remain on the same object over long periods of time.

empowerment

དབང་། • *dbang* • abhiṣeka

The Vajrayāna ritual that awakens the special capacity for wakefulness (*jñāna*) to arise in the mind of the disciple. It is called empowerment because when received it empowers the disciple to follow a particular spiritual practice and to thereby master its realization.

Exalted Lady

རྗེ་བཙུན་མ། • *rje btsun ma*

An epithet of respect for a female realized being.

existence

སྤྱི་པ། • *srid pa* • bhava

Often rendered as cyclic existence. It refers to all the possible kinds and places of karmic rebirth and is synonymous with saṃsāra.

five sciences

གནས་ལྔ། • *gnas lnga* • pañcavidyā

The five sciences are grammar, logic, philosophy, medicine, and crafts.

formless states

གཟུགས་མེད། • *gzugs med*

The states of the formless realm, where gods without any form dwell in four types of perception spheres.

Golden Age

རྫོགས་ལྔ། • *rdzogs ldan* • kṛtayuga

The first of the four ages of human life in our world system, Jambudvīpa. Humans in this age enjoy good qualities, such as long lifespans free from disease.

heart pledge

སྤྱགས་དམ། • *thugs dam*

A spiritual pledge, vow, or commitment.

immortality

འཆི་མེད་ཆོ། • *'chi med tshe*

The state of deathlessness.

Jamyang Legshe Gyatso

འཇམ་དབྱངས་ལེགས་བཤད་བླ་མ་ཆོ། • *'jam dbyangs legs bshad rgya mtshe*

A pandit and teacher of Jamyang Khyentse Wangpo.

Lord of the Family

རིགས་བདག ། • *rigs bdag*

The sovereign, or head, of the specific buddha family, from among the five buddha families.

meditative absorption

བསམ་གཏན། • *bsam gtan* • dhyāna

Meditative absorption is one-pointed abiding in an undistracted state of mind, free from afflicted mental states.

mind

སྤྱགས། • *thugs*

The mind of an awakened being.

mundane siddhis

འཇིག་རྟེན་གྱི་དངོས་གྲུབ། • *'jig rten gyi dngos grub*

Common or ordinary accomplishments, such as miraculous powers, that are acquired in the course of spiritual training, before one has attained liberation from saṃsāra.

nectar

བདུད་རྩི། • *bdud rtsi* • amṛta

The nectar that prevents death, or spiritual death. It is often used metaphorically to mean the Dharma.

peace

ཞི་བ། • *zhi ba* • śānti

Synonymous with nirvāṇa, the transcendence of suffering in which all afflictions are pacified.

sacred pledge

དམ་ཚིག། • *dam tshig* • samaya

The Vajrayāna commitments taken when receiving empowerment.

six recollections

རྗེས་དྲན་རྩུག། • *rjes dran drug*

The six recollections are (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of generosity, (5) recollection of discipline, and (6) recollection of the gods, or deities.

speech

གསུང་། • *gsung*

The speech of an awakened being.

supramundane siddhis

འཇིག་རྟེན་ལས་འདས་པའི་དངོས་གྲུབ། • *'jig rten las 'das pa'i dngos grub*

The supreme, or uncommon, siddhis, synonymous with awakening itself.

the origin

ཀུན་འབྱུང་། • *kun 'byung*

The second of the four noble truths—the origin of suffering, namely, karma and the afflictions.

three planes

ས་གསུམ། • *sa gsum*

The three planes are the subterranean, terrestrial, and celestial planes, below the earth, on the earth, and above the earth. The subterranean is the domain of nāgas, the terrestrial is the domain of humans, and the celestial is the domain of gods.

three trainings

བསྒྲུབ་པ་གསུམ། • *bslab pa gsum*

Three areas of practice to cultivate in order to attain liberation and omniscience. They are discipline, concentration, and insight (*prajñā*).

two goals

དོན་ཉིས། • *don nyis*

The two goals, or benefits, of self and others.

two stores

ཚོགས་གཉིས། • *tsbogs gnyis*

The accumulations of merit with concepts and of wisdom without concepts.

wakefulness

ཡེ་ཤེས། • *ye shes* • *jñāna*

Also known as “pristine awareness,” “primordial wisdom,” “primordial awareness,” “gnosis,” or the like. This refers to nonconceptual states of knowledge and to the mode of awareness of realized beings.